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of places in the country,—Sammes as boldly and utterly disclaims it. He says: "But if in truth I may deliver my opinion, there is no way more fallacious and deceitful than deriving the names of places from the language of the people, for I scarce think there is a town but by fertile heads may be derived from some word or another that is now in use among the present inhabitants; every place yielding something either by situation, soil, prospect, custom, manner, a battle or building from whence they may be deduced."

SPANISH ANTHROPOLOGICAL SOCIETY.

TRANSLATION OF THE PRESIDENT'S ADDRESS.

GENTLEMEN,—The existence in public life of the Spanish Anthropological Society commences to-day, and at so important a moment it seems but natural, that he who has been chosen your President, more from a feeling of friendship on your part than merit on his, should address a few words to you. I feel the responsibility of the undertaking, and without false affectation I can assure you that I hesitated long before accepting a charge whose weight I shrank from having imposed upon me. At length I have yielded to your wishes, but you must be contented to accept the slight sketch I am about to trace out for you, in place of the magnificent picture which some other, more competent than I, would have laid before you.

I appreciate the picture, and would paint it, if I could only realise it to you, as it passes like a lightning flash through my own mind; but, as Foscolo said, in one of his well-known books, "Ah, if I were but a painter!" so now, at this moment, struck by my own weakness, I exclaim, "Ah, if I were but learned!" If it were but in my power I would, with a few magical touches, draw out for you a plan of the voyage we are going to undertake. The spirit of the age, or as it might be well called, the universal passion for truth, has assembled us together to attempt an undertaking of immense magnitude in proportion to the mediocrity of the materials we have at our disposal. But this happens frequently; great deeds are wrought by small means. The child typifies the man; Columbus, in a fragile bark, discovered a new world, and a few poor fishermen, inspired by God, opened for man the gates to Paradise.

Why does this happen? because in reality there is no such thing as uniformity of material; there is no lever, no instrument of physical force, which can equal for marvellous power the strength of thought

and the free growth of intellect. We ourselves are provided with aught else, have only our own free will to carry us through this journey, but we shall arrive at our destination.

But what is our destination? what do we aim at? what do we propose? what horizon is to smile upon us as the goal of our labours. Allow me, though with unsteady hand, to trace on the blank page some lines which you can correct and shape into harmony, as an orchestra, from imperfect preludes, perfects the artistic work, as time evolves the perfect flower and delicate fruit from the seed.

Anthropology is the study of human nature, not of nature alone or humanity alone, it is the synthesis of both ideas. Here, then, we have one solitary ray of light which shall guide us across the vast main of human learning.

Man! indeed a great object, the immense connecting link between two narrow points, all things and nothing, which runs untrammelled from one to the other, now proudly, anon humbly, here boldly and fortunately, there cowardly and miserably, distinguishes him from God and from the mere brute creation, and unites him with both, in unequal proportions, which lives and realises itself individually as well as collectively, having not one single history, yet comprehending a universe.

Man is, in fact, the object of our studies; not man in the abstract as separated from nature, but as bound up within her, living and breathing. Metaphysics, psychology, are beyond the limits of our operations; we may attain to them when we enlarge our limits, but they are not comprehended in our dominions. Our sphere is the natural, the real, the positive, the experienced—this is the atmosphere in which we live, and this limit of the idea of man is the *punctum saliens* which constitutes the definition of anthropology.

But how shall we define nature herself, who has been called in to define the study of anthropology. Nature, like man, is a grand whole (cosmos), her bosom the receptacle of all creation. She is the grand mirror of the spirit, which, when stedfastly gazed at, seems to disappear, and only allows herself to be seen in the immense reflection. She typifies the mystical waters over which the spirit of God hovered, or the ocean, which bears on its surface the crown of light. Nature forces us out of ourselves, into undefined, eternal, and indestructible space, a law of love and attraction; she imposes herself on us, and unites us to herself by a force which is relaxed only to attract us with still greater vigour; a law of imperfection and limit, which, whilst it controls us, excites an antagonism which is the living fountain of inspiration and art.

Nature is so vast, that she has not wanted advocates, who have

pronounced her illimitable, absolute, and eternal, created and creating; the work of God, but working as a god, a pantheistic idea, the reverse of the ideal pantheism of the unity and the spirit. But Nature, vast as she is, does not comprise all; her immensity does not belong to her. Eternity, infinity, force, and life, come from her bosom solely as reflections, as an incarnation in which the material reveals itself, revealing something else. She imposes on others by imposing on herself.

To distinguish and identify then between man and nature is the first task of anthropological science. Man is distinguished from nature, which is his external world, his macrocosm, and at the same time identifies himself with it, because he is also a world, a microcosm. Nature has neither intelligence, liberty, nor responsibility. Man is intelligent, free, and responsible; but, besides that, he requires bodily substance, and so falls into the category of Nature.

Nothing is easier than to make the simple and absolute distinction, or the simple and absolute identification, but nothing more difficult than to draw the line to the exact limit which identity requires, and *vice versa*. And yet, that which is real and positive, is difficult; while the ideal and fantastic are easy. The mind naturally fixes itself on one horn of the dilemma, but to the necessity is opposed another, which convinces by force of reason, gives it impulse, and makes it appear precisely the contrary to what it had for a moment appeared determined.

Thus, carried away as by a whirlwind, we know and understand, affirm and deny, but affirm and deny nearly always too much; this it is which requires examination. Man is not, then, separate from nature, but he has his own nature; he is a natural being, an example in himself of the duality of the universe, he is object and subject, body and spirit. Anthropology studies man, as he naturally is, as an object a body, as the scene in which in fact invisible actors represent the drama of life, voices are heard, forms meet, yet all are echoes which come from vacuum, and which return to one as great, that of an indefinite surface which springs from time, but consolidates itself in space.

Space belongs to us, experimental analysis allows us to divide and subdivide it, and continually to enrich the inexhaustible variety of figures, numbers, and qualities of the things which belong to man generally. The varieties startle us by their prodigious number, everything carefully examined appears different, nothing is exactly identical, no two events, no two contemporary societies, no two human faces are alike. But in the midst of this diversity analysis reigns, law is established, so many discords produce at length harmonious concord in the

ears of the philosopher. Thus the anthropological thread is woven ; the centre we hold in our hands, but the beginning and the end are hidden in the bosom of the Eternal.

We do not profess merely natural history, nor are we excited solely by interest in medicine or chemistry. Let us leave the task of zoological classification to the naturalist, who places man one step higher than the quadrumana ; let us abandon to medicine the weight, the measure, the exterior characterisation of human functions ; let us look on with indifference whilst they discuss life, as some mechanical power ; and finally, let us abstain from interfering with chemistry, in its task of decomposing, transforming, and recomposing all that is possible of the organic substance of man. Discarding thus from the present the direct study of medicine, chemistry, and natural history, in themselves that is, that of organic beings living and sensible, though not intelligent, our object fixes itself on man, not only as material, vegetative, and sensitive, but as such, modified by superior intellectual, reflective, and moral qualities, and not thus even will we analyse him in the abstract, but in the form realised in nature.

We will not encumber ourselves with any metaphysical, logical, or psychological doctrines, but it is our duty to respect them, and not to forget the laws which they impose on us. We ought really to make great advances in our study, although we are overruled by an evil philosophical spirit, just as a good picture does not lose its merit from being placed in a bad light.

But how much more should we gain both in facility and quickness of judgment, and also in a feeling of certainty if we hail the good fortune to lean on solid, unchangeable, and general principles. At some future time, perhaps, we shall gain these principles for ourselves, by means of the problems, well or ill attempted, which we have proposed to ourselves to solve. At all events now, we have no right to wander away from our path, in trying to form and introduce a system which ought to form a part of, and govern us. Let us at least look upon our views as only partial and limited to a certain extent, up to which they are true, although the truth may not positively extend itself beyond the circle in which it rules. The facts which we lay aside will not absolutely prejudice universal order, which we shall only examine in one of its elements, in the grand creation of man with all his rich endowments, leaving the question of the Creator as not to be defined in material form, of whom and whose relations with the created, other branches of science occupy themselves, particularly that science of sciences, philosophy. We will also, and with stronger motives, exclude the religious element from our studies. Faith is not science, though it is compatible with it, and not only compatible, but

in some measure necessary to it. Try as we might, it would be as impossible to destroy it as for evil to supplant good. Science is, and appears antithetical to religious faith, but when united constitute a synthesis indispensable to humanity.

For the present, let us avoid not only all impiety, but even the mis-directed piety which holds out a friendly hand to rationalism. Respecting in every way the opinions of others, we shall acquire the right to have our own respected. In marking out our boundaries, we will not invade the territories of others, but neither will we allow others to invade ours. All that we can discover of the races inhabiting the world, all that is revealed to us by their inanimate remains, all that is hidden in the heart of the earth, relative to man's organisation and physiological functions, belongs to us. These are sufficient landmarks for us to trace out, complete and perfect, all that is possible of the history, not of man as animal only, but of that intelligent being who was the crowning and most perfect work of creation.

From what we already know, and from facts which have accumulated with careful examination, we may judge not only of what has been, but what will be—that is to say, what will be in all probability ; but this can never be converted into certainty, and we must except those innumerable events which the future hides from us, but which will continue to form new successive periods when the existing world of anthropology shall have passed away.

Immense task ! which does honour to human activity, and which after having completed like the symbolical serpent the circle of human knowledge, appears to study itself. That such an aspiration ever had birth, shows a mature reflection, a life and vigour, that justifies the hope that our labour may really bear fruit. Let us go still a little deeper into this first definition of anthropological science ; let us define the principal lines more strongly, so that some of the points which claim your attention may be seen, if only in distant perspective.

The various questions which anthropology comprises must first of all be conveniently arranged.

I will not enter into arguments, as neither the time nor the place permit it ; but I will point out to you (and perhaps remembering some of those ideas I have just touched upon, you will agree with me without the necessity of stronger proof) that an anthropological question should be well planned, that started with the supposition of complete ignorance on the subject, and that would conclude without aspiring to attain complete knowledge. To know something more, to verify experimentally some of the thousand more or less plausible hypotheses which are evoked by passing events, should be our unceasing object, the aim of our scientific life, which we are certain to attain in some

measure, though never in its totality. What answer should we give to the question? Is man one of the animal species, or is he something distinct from all animal species? The distinction between man, and all species purely animal, is a granted and indisputable fact; but the external characteristics which establish it have their limits, taken as a whole, of which analysis deprives them without being able to separate them entirely, or to exhaust their number or diversity.

In our conception, man is not what he is to the naturalist, merely an animal of an elevated grade in the scale of animal life; for us, he is a rational being; but starting from this basis let us study his rationality in a natural state, and let us seek for positive and external facts, to enlarge and unfold the ideal and Divine power which has painted material substance with such eloquent touches, giving form and substance to human history.

Shall we ever solve the great question?—No. In the first place, because it is already solved as much as it ever can be—that is, partially so; and secondly, because it is not granted to us, that we should extend knowledge until it reaches those confines which Eternity has reserved to itself. Since both ideas appear realised by experience, man must necessarily be distinguished from the animal, but experiments are inexhaustible, and always limited by others still farther off, and analogies and differences successively unfold themselves in a panorama, vast in proportion, as anthropological questions are increased and deepened.

Such is the result which sustains our hopes and activity; a sufficiently satisfactory result, without having recourse to imaginary hypothesis. Let us not therefore desire a positive separation, or a positive union between man and animals, disregarding what we know now because it is only partial and relative. The idea of *absolute nature* is the most absurd possible, causing us to wander about disconsolately seeking what we are carrying in our own hands. The man who was exclusively animal, or not animal at all, would not be a man. It is only by examining to the utmost the identity and distinction in the different ranks of mankind that we can attain rest from our labours.

But what do events themselves say? How can we best observe those analogies and distinctions which resemble those palpitations of the ocean which we call ebb and flood, or those febrile pulsations, which, under the form of waves, heave the bosom of the giant liquid mass. Physics, chemistry, anatomy, physiology, natural history, point at one and the same moment to this constellation of science, and at each moment are surprised by some new change and alteration. Ideas take form, knowledge increases; but, following in her steps, ignorance springs up as a necessary limit to her progress. Mystery

restrained in one part bursts forth in another, but in the end we are gaining more data, greater extent of knowledge, more minute distinctions, and more elevated generalities ; such is our task.

Placed in the centre, let us ask from each of the auxiliary sciences in their turn, to explain to us that enigmatical phrase, which reproduces itself so tenaciously, and which will not return to chaos, till it has produced a ray of light in its struggle with the world. Absolute truth does not show us even her garments, excepting in glimpses, which are snatched with greedy solicitude by most patient seeking, but these glimpses are a kind of gala dress for us, and increase in magnificence and beauty as we accumulate them, skilfully using them to cover the inborn nakedness of our minds.

I have already discussed too long the question of the analogies and differences between man and animal ; I will now briefly indicate some others ; but, in my opinion, all should be carried on in the same spirit, and be governed by the same method of arrangement, discussion, and solution.

Is there unity or plurality of the human race? How can we reconcile its unity with the diversity of organisation, languages, customs, history, and religion? Granted the *unity*, how many groups constitute it? How have they arisen? What has been their development? How have they been mixed and confounded together? Up to what point have they endured, and can they endure without change?

The hypothesis of unity possesses the charm of universal brotherhood, that of plurality isolates and separates us instantly by the supposed variety of origins. The first begins with one single trunk, from which the branches spread ; the second plants its branches in the earth, and then raises them into one common trunk. Which is truth? which is absolute fact? This only revelation can declare and faith establish. Science looks backward as well as forward, to the past as much as to the future, and takes an indefinite course resting at will in those spots which circumstance makes available. But the journey is pleasant and profitable, and supplies us with knowledge and beliefs which are none the less valuable for being scarce.

In this, as in other questions, faith and science, which at any moment may appear divided, always end by reconciliation, as the ivy is separated from the trunk that supports it, only to turn around again with stronger ties.

Yes ; at the present time, human nature is a unity as well as plurality, brother and enemy, members united by love but alienated by war ; this is in various degrees and with distinct conditions which analysis determines.

It may have been, or may be in the future, more or less identical

and distinct, and it may *actually find itself* represented at any epoch by a single pair, or even by one undividual, which is most probable. Science, enlightened as she is by investigations, always open to fresh events, should answer this. But there is no possible answer beyond tradition, and that, obscured by the night of ages, partakes of the character of revealed dogma.

In the meantime, let us not wait for science to give us clear and direct evidence of the unity of origin. We are all brothers, we are all of one flesh; for even the animals, even inanimate matter, identifies itself with us under some aspect; with how much stronger bonds, then, are we united to our fellow creatures. Nevertheless, brotherhood will only produce fratricide, unless the form of division which rose in the depths of patriarchal unity, does not flow in harmony to perfect light which illumines our yet imperfect societies, and which, rashly carried from the field of ideas to that of impossible practice, destroys the chimera of socialism.

For our part, without lifting the veil too much, let us content ourselves with the accumulations of the vestiges of ancient races; their analogies and differences, the gradual transit from one to the other; their preservation, etc., constantly proposing to ourselves new problems for solution, as the only way of not falling into error. The investigation of the past is most especially interesting to us in an historical point of view, but it is still more important in its application to the future. What are the laws for the development of humanity? Can we flatter ourselves with the positive hope of incessant progress?

Without submitting historical evolutions to the action of unchangeable laws, we cannot do otherwise than confess at once, that duty imposes continual improvement upon us as a moral law, and that if *good* is not necessarily increased every day, at least, the wish that it should, ought to exist amongst us, in preference to the imperfection which in all cases forms our normal condition.

In view of this moral law, the Anthropological Society imposes on itself the obligation to seek for those physical and external conditions which shall lead to the greatest possible perfection of the human species. This vast object for meditation and study, is sufficient in itself satisfactorily to occupy our active labours.

Around this centre of investigation are grouped a multitude of subjects, each one more interesting than the other: the influence of geographical, geological, and climatic laws; that of food and beverages; that of the hybridity of races and families; their respective longevity; the statistics of the duration and sudden changes of human life, when sustained under different conditions; the same preservation in distinct conditions; the antithetical limits to this proposition; the influence of civilisation, of

acclimatisation; the advantages and defects in industrial, commercial, and agricultural pursuits; the spread of popular diseases; the sanitary condition of the world: all these and many other questions, determined with increasing clearness, permit laws to be dictated, which secure to the human race a more prosperous life, and also one more real and complete in all its functions.

Thus, a science which began seemingly studying problems for pure amusement, which studies the analogies and differences of languages, discovering productive systems in them, such as the Chinese, Indo-Germanic, and Semitic, corresponding to all possible aspects, to the phonetic realisation of thought (material juxtaposition, intussusception, and lively flexion), which continues studying written language till, with Champollion, it penetrates to the mysteries of the hieroglyphics, and, in our own day, proposing to itself the interpretation of the signs inscribed on the "megalithic" sepulchres, which seeks in skulls, utensils, and monuments of European towns, the distinction of the Celtic, Gallic, German, Basque, Arabic, and African origins, and the designations of more ancient: such a science, we say, will end by proposing to itself problems of more immediate application, whose solution would constitute the moral, intellectual, and physiological conduct of man, constituted as he is in society.

By so many diverse roads, the progressive unfolding of the points which define the idea of human nature, leads us to the real and positive characterisation of the species, or of man in general. We started with a vague, but necessarily a distinct, notion of rationality, reflection, and morality, united synthetically in an organism, and progressing on every side. We come at length to a vaster science, one more realised in its details, though still incomplete, because it never can be completed and perfected. . . .

Bring canvas and colours, hasten to collect photographic apparatus. Every day seize some new attitude, some gesture, some peculiarity of that Colossus called humanity. But let your pictures be exact and not all venially done, and do not look at them yourself in other light than as images of a reality, always indefinable, however we may have the power of defining it partially. It is a glory to our age that we have succeeded in perfecting these pictures to a marvellous degree. But let us observe one delicate point; let us not forget that to the idea we are indebted for a geometrical characterisation of facts. The invention of photography in our time seems a providential revelation to our minds. At first, it was thought photography would dethrone the pencil of the artist. Vain idea! The sun knows no history, has no idea. The ideal springs spontaneously from intelligence, and is realised by the hand inspired by genius. What does this fact teach

us? that it is a necessity that inspiration aid our science also, moderating the illegitimate pride of a knowledge whose truth even may always be error.

Scientific faith should be ours, in proportion as we strengthen ourselves in the vast fields of reflection; but, subjective faith should have its flight moderated, according to Bacon, though it should not be entirely restrained. Science is simply the atmosphere in which liberty lives, and when she is stifled by the might of knowledge, knowledge dies with her, like the organic structure which gives way crushed under the weight of the material.

But I cannot forget that there are still some modifications to be made in the plan I have presented to you. We are Spaniards, and it is our duty to occupy ourselves principally with the application which may benefit Spain in these grand anthropological questions.

How much we might, and ought to do! Our country, the boundary of Europe, is her bond of union with other continents, and offers one of the most advantageous situations to make herself the centre of the world. Thus we find that all the great changes of humanity have been unequivocally manifested on her soil. Invaded from the earliest historical times by the numerous nations inhabiting the coasts of the Mediterranean; so it was afterwards by the tribes from the north, and the Saracens. From her shores the discoverer of the New World started; and on her soil, at the beginning of the present century, were the magnificent scenes of the grand international drama represented. Spain thus offers grand objects for study in the diversity of the races which have peopled her, in those varieties which still inhabit her and her colonial possessions, in the results of crossings and acclimatisation, in the customs and traditions of so many varied populations and in the anthropological influence of so many distinct laws.

Our soil also presents the united conditions of the polar and equatorial climates, an immense variety of characteristics and productions. On one side, extensive coasts, rich rivers, and most fertile plains of fruitful land; on the other, arid and barren tracts and snowy peaks, and chains of mountains which isolate many provinces; others, which are easily communicated with by means of navigation; some, populations active and industrious; others, indolent and apathetic, different qualities of the mind; in fact, sufficient statistics to define the anthropological ideas without leaving the soil of Spain, and that, too, with a vigour and precision which other countries could not pretend to.

Our language, from the standpoint of ethnological etymology, is also an inexhaustible source for curious investigation. In one part of our dominions, we still preserve the ancient language of the "Basques". We have a language derived from the Arian, and which has passed

through the Latin, Provençal, and Romance forms, taking something from the Semitic peoples, whose civilisation maintained with the Indo-European the most obstinate and tremendous struggle that the world has ever seen. How a language, conformable with the most noble type for the necessities of ulterior progress has proceeded from this lingual knot, only a most patient and careful analysis can discover.

Such, and so many studies applied to our own country will naturally lead to the most important practical results. Of what physical perfection is our race capable, in order that moral and intellectual improvement may be facilitated? Up to what point is emigration to America, Africa, and the Oceanic Islands useful, which depopulates our provinces and returns us individuals modified by other climates? What reforms are necessary in the hygiene, marriage laws, education, and the means of subsistence for all classes? How can the greatest commercial and industrial benefits be conferred without bringing attendant evils?

It is quite certain that all these abstruse problems, all these agitating questions of real existence, in proportion as they affect man, offer a subject of consideration to any Society professing to study man, not merely under a psychological or material aspect, but in proportion as his nature reacts upon art, upon thought, and, above all, on the immaterial and spiritual nature which is united in him and which also suffers from any consequent reaction.

We are observers, men of positive science; but let us study absolutely for humanity. Do not let us dictate laws; but let us collect the materials for composing them. If in this collection we are happy enough to be of use to our country, accelerating those measures which will raise it to a higher state of civilisation, it will be no small share of glory we attain, and at least the satisfaction of our own consciences will never be wanting; and, after all, that is the most pleasing and lasting reward of duty fulfilled.

What more can I say, gentlemen, but to ask pardon for my insufficiency. This is not the occasion (nor would I if I could) to unfold to you more exact ideas, new and wonderful facts, or brilliant and abstruse problems, and philosophical propositions. I know no more of anthropology than the wish to study it. But I have simply told you the manner in which, in my opinion, the general question should be argued, in order to have a free and open field for study. I have not aspired to found any new thing, but only to offer you the ground free from rubbish, level and clear, as a faithful servant would present to his master the canvas on which he is to paint.

So many words for a blank canvas; in truth, I feel that I am merely apologising to you. Call it, then, what you like; but I think at least,

that the rubbish accumulated on the old edifice of human science, on a foundation already weary of sustaining it, required some force of will to discover a new and solid foundation, yet without entirely destroying the character of the old. For the present, I believe I have proposed a means, which, unworthy and slight as it may be, I shall be content to have obtained. If you like to call my proposition the method and system of anthropology (I say method and system purposely, because, in a measure, they are one and the same thing); if you like to consider it so, then my discourse will not have appeared so barren to you. I shall now conclude, with one observation on method, and likewise avail myself of the occasion to give you, by way of epilogue, a brief formula of philosophical doctrine, which is, in my opinion, the true one.

The method or system in anthropology, and, generally speaking, in all philosophy, if it is to be worth anything, must begin by confessing itself undetermined. That is of no one method in particular. Afterwards it gradually defines itself, and this is method; the result is the definition, and this is system. But system can neither define or be defined entirely, and method consists in acknowledging this in defining the undefined, in doing and undoing.

It is, then, method to do and undo; and I, by undoing, have prepared and arranged for you, who with strength and intelligence may do and re-make better.

Will, method, and system. At the commencement, I counted upon the first; to-day, I flatter myself we shall have the second; and these premises granted, I do not doubt but that we shall attain some doctrine, and form a scientific body which will not be an entirely unworthy part of the universal system. Let us, then, try in freedom and confidence to fulfil this duty.

You have associated yourselves, hoping everything from your own strength, without asking extraneous aid, or trusting to official support. You have asked from Government only what they have already granted—tolerance and legal liberty! This point of support is enough, and if to that has been added, as it has to us, unexpected benevolence, an approbation of our scheme, in all senses valuable, which you are going to realise, you will return a hundredfold this proof of deference by services to your country and scientific progress, and have fairly won this good opinion which you have known how to deserve, and which you will not fail to justify.

MATÍAS NIETO SERRANO.
